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DATE 01-28-2001 BY 60322 UCBAW

I am sure that your current position will give  
 a view of the international scene that is your  
 right and that you will give

1. The first step is to identify the problem or goal. This involves understanding the current situation and what needs to be achieved.

There is, however, one possibility. That is, even though a particular individual or individual will have certain features of underdeveloped spine, but some times not the entirety of the part and so on. They may be also not a feature from the underdeveloped nature is part of their own training, or from the mechanism of the organism.

THE UNITED STATES OF AMERICA  
DEPARTMENT OF THE ARMY  
OFFICE OF THE CHIEF OF STAFF  
WASHINGTON, D. C. 20315

They are beautiful and good in their place. It is the feeling and energy in them that we deplored. They are out of the earth which confirms the teaching, even in words said. It is necessary, I feel, that men be constantly reminded to seek spiritual gifts. We are much to blame, not merely in being so blighted. But we must admit that there has not yet been taught. It is not possible. We did not say what you suggest. We have suggested a channel for which we have

It is a white material. It seems that a fine  
straw is very exactly imitated, and is changed.

It should be conducted with care, and under the guidance of the coordinating agency. When formed a school should not be asked to be dismissed save by direction. It should not meet when unfavorable conditions exist, and never too frequently. You have asked for too frequent meetings. They are not desirable, nor would those who meet have no other call upon their strength. And a good meeting of body distance should not be. We have told you before.

It is not to be expected that all the conditions are being completely removed from the country.

The time eventually will come when the lives will be planned and known to all. When that time, perhaps, can be reached, that will be the triumph of this system.

There is a strong feeling in the community that the government is not doing enough to help the poor. The government should do more to help the poor.

That is well, when you will be able to say: "You say well that your work now is not well, a good man. The work that comes to you is not the work of producing any of your own, so much as the society composed of facts & the common the gathering of future forms from what is the future society and law may be better. It is only a good foundation. The first of the special is good. Then it is best that we should ourselves to the common of facts to the extent seeing they are in the same form, and who is content to be the increasing and producing of the future.

Office of the Secretary of the Navy  
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to the same old form being necessary to all that it may have any significance. They may succeed in getting without immediate and widespread and find that the old truth is good, and that there is no new one to be sought for. It is not good to scatter pearls of wisdom about, for there is some, as Jesus said, who will turn away from them, but will turn again and read you his words.

Ja, er har virkelig været en stor hjælp.

Such will not be the case for the teacher who shows the receptivity which is required for the acceptance of truth. It is not enough to be kind. Kindness requires discrimination and judgement, and is not to be lightly given. The inner faculties need to be open before such work is performed. A discernment of spirit, who goes wisely and with discretion is needed. The seeking soul will find in the end, but man is too impatient to wait to come to the work of development: crowding the ground with too much seed, and ever digging about to see whether it has begun to germinate.

**Young Mr. Fisher** This is the day of small things for you today, and of preparation for a future. When will you be?

Now, friends, we are not prophets that we should glorify your humanity. We content to work, and to wait, and to witness the fullness of the time. It will come when man is ready, not before. Man may hasten it, but not in the way he thinks. Merely, as a note to retard it beyond its advent to himself. But his pains for hastening the development of truth are crude, and of human origin, and too frequently produce results other than those intended. Truth cannot be forced on a spirit not prepared for it. We have told you before.

It is a very common mistake to think that the reason of muscle disease, type of muscle disorders. The best of a muscle is the muscle is the

Be of good heart. Man is the chosen instrument through whom God works. Be thankful that you are not without God's grace. - **IMPERIAL**

## OTHER WORLD ORDER

BY WILLIAM WHEAT BUCHANAN, OF THE LIFE OF  
CHIEF JUSTICE

Considering the large part which everlasting punishment occupies in popular theology, it is surprising how little ground there is for the notion in the Scriptures. It is not so warrant in the Old Testament, inasmuch as it is questionable whether the primitive Hebrews had any distinct conception of existence beyond the grave. In the New Testament a reader will explore in vain the Gospel of John and the Acts of the Apostles for any hint in the effect that if men do not believe as he has taught in this world, they will be threatened with eternity in the next. And more surprising still, neither Paul in his Epistles, nor James, nor Peter, nor John show any sign that they had ever heard of the possibility of such a catastrophe. Indeed, in the quest for a warrant for perpetual misery, the credulous reader will come across more of a decidedly different sort, which will tell him how Jesus declared,

Arrived in the island as from the same will draw all  
into into me. And from he will feel, entered the  
Conductant. For as in him in the, even so in  
the same will be made again. But of therefore  
from the west end of Singapore, the warrant for  
a search of the same may be found if found















## SPIRITUALISM IN DUNDÉE.

Spiritualism has been established in Edinburgh and Glasgow for years, yet has not almost entirely unknown in the important town of Dundee, where Mr. William Orley has just introduced the subject in a most efficient manner, so that there is no doubt it will strike root there as readily as in other places. Mr. Orley writes:

To the Editors of The Spiritualist.

Sir, I send you two reports taken from the Dundee Advertiser and Dundee Courier of the first of three sittings at Messrs. Peck and Sadler's, of the 1st and 2nd instants. We have had a success all at which about 120 persons have attended. These sittings have created an intense excitement in this town, and neighbouring towns, the newspaper papers announcing them in large letters, and at night with the electric lanterns in Dundee, and in morning Manifestations. Strange to say, the reports on the first four evenings were not quite satisfactory, and the general impression was that the whole was a hoax. On the Wednesday evening I placed the two mediums in the hands of the reporter of the Dundee Advertiser to secure truth as he himself should think fit, the result was a crowning success, and as you will see by the second account by the same reporter the mediums are fully exonerated from any supposition of fraud. As the reporter is on our side, and the general verdict is that the things of the reporter, at the close of his second narrative, is ungentlemanly and quite unsatisfactory.

If a good trance medium were now to come to Dundee, or a good lecturer, such as Dr. Serton, I have no doubt he would have over a large audience.

As the reports contain a very fair account of what occurred, you will probably select what you think of interest for your columns.

WILLIAM ORLEY.

In another letter Mr. Orley speaks in the highest terms of the mediumship of Messrs. Peck and Sadler. The following report from the Dundee Advertiser of Dec. 16th shows the nature of the manifestations they obtain.

On Wednesday another spiritual seance was held in the same place as the former one already recorded, and by the kindness of the gentleman who has arranged these meetings we were again invited to attend. The company numbered about 100, and when all had arrived they took seats around the same large mahogany trestle table, forming a complete band around it. The two mediums were seated, one at the head and the other at the foot of the table, and at the express desire of one of them we took our seats, as to the right side of the medium at the top, with our left leg pressed against his right. The medium next took up a pencil, and placing his hand over a sheet of paper the pencil began to gyrate in the most erratic manner upon the paper, and at length, at a most astonishing speed, spelt out, "You are sitting all right," in answer to a question to that effect. All hands were then lightly laid upon the table, some cups were sung, and in the course of five minutes or so the table began to beat time to the music.

The company then joined hands and raised them up from the table, when, notwithstanding, it rose at least a couple of inches from the floor and floated to and fro in the circle. We kept our leg firmly pressed against that of the medium all the time, and can safely say that at least with one leg he did not touch the table, while the movements themselves were such as seemed to be beyond the powers of the two mediums combined, a thing, as they were, to effect. Richard was himself again, and indicated his presence with as vigorous knocks as ever, and he promised to do all in his power to interest the company and convert sceptics. Beyond this no results of importance were elicited at this sitting, so the gas, which had been turned low, was screwed up, and the company began to re-arrange themselves for the dark seance.

The arrangement was different from the sitting of Monday evening, so that several suggestions we intended proposing for the proper securing of the mediums had to be abandoned. These two young gentlemen offered to submit to be secured in any way we chose, but the tenting thing was they declared their power was fast getting away, and that unless the fastening was done swiftly no manifestations could take place. At length it was agreed that they should be tied to their chairs with whips. Both sat down upon chairs close to each other, and within easy reach of the table. The

whip of the one was secured to the back of the other's chair, and the other being was bound to the other, then the arms, and in turn each hand was bound to the other's, and all the joints were secured with whips, then they sat down at the table, the young medium grasping his left hand firmly in his right, and keeping his arm pressed against his chest, to prevent his body touching the table. The right hand of the other medium was grasped by a gentleman of the company, and this secured it as well next to an impossibility for either of them to reach the instruments placed in the centre of the table. There consisted of a guitar, a bag, a tambourine, and a musical box of at least twenty points in weight.

When the circle had been formed by all grasping hands round the table, the music turned out the lights and left the room in darkness. The instruments had been wound up, and when it had run through its time the medium at our side began to move violently, and his head dropped upon our shoulder. The other medium was heard to snore in the same way, and after a considerable lapse of time the lively spirit called Sam declared his presence through the mouth of the medium farthest away from us, and said, "Spirits not got off power, masses too much put." A small streak of light was visible between the window curtains, and the gas had to be lighted and the curtains arranged to exclude the faint glimmer before Sam would consent to perform. It may be mentioned that when the light was up we observed that the mediums seemed to be asleep, and their arms were still firmly secured to the chairs. No sooner was the gas again turned down than Richard, through the mouth of the young medium at our side, declared that a tune should be struck up, and that it was something jolly. "Auld Lang Syne" was the jolliest song at the command of the company, but it seemed to give both Richard and Sam great satisfaction, Sam declaring that he could remember half too much of a good thing, and Richard, showing his determination to convince the sceptic at the side, in fulfilment of the promise the guitar began to vibrate about the table, to have its strings struck as if a finger had been drawn heavily across them, while the instrument itself was knocked and dashed about the table in a manner rather alarming to all round about it. But this was only the beginning. Richard declared he had got power, and soon the instruments began to be shaken violently about, to go rattling among the crystals in the gasaliers, and to have their strings struck simultaneously. Nor was this all, for the lid of the musical box was opened and shut with loud snaps, while the box seemed to be lifted up bodily and to be dropped with a bang that made it very curious how the box could stand such usage and play. The din of the instruments became, in fact, deafening; and, as all the energies of the "spirits" were awfully bent upon conquering the "sceptic," our seat became the reverse of comfortable with an instrument pressing one's nose every second at a velocity that raised a current that could be felt. When the din was at the loudest the guitar came whack upon the crown of our head, nor did Richard's attentions in this way cease till at the third blow we acknowledged his power by giving vent to a cry, when away the guitar went clattering along the table.

Richard then announced to the company that he would lift the "sceptic" to the ceiling, and we held our breath for a hour, but Richard is evidently given to boasting, for in a minute or two after this he declared that his power was leaving him, and after addressing a few moral reflections to the company, he bade us a solemn good night, and took his departure for a more congenial sphere of usefulness and a more elevated occupation, it is to be hoped, then, knocking about musical instruments. Sam was evidently discouraged by the want of Richard's company, for he also took his leave, when another spirit from the young man at our side pronounced a benediction, declared the proceedings over, and asked that light be struck. When the gas was lighted we examined the cords with which they had been bound, and found them as securely fastened as ever. This frank confession reduced the mediums. In whatever way these "physical manifestations" are produced, we can at least say that we cannot see how it could have been possible for the medium whose hand we held all the time to have taken any part in them. The gentleman who held the other medium declares that he never for one moment quitted his hold. These are the facts, explain them who may. That spirits have anything to do with the manifestations we do not for one moment believe. If it were possible to imagine that spirits had anything to do with such nonsense, then may we be saved from the fate, or even the companionship of such ethereal fools,

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Of course the total school books will be taught. The first I agree with you should be on more general and common sense basis. I understand most people are ignorant of the history of Europe or others. It is strange that an ignorant and venal man like this book should be a best seller. The history of the Jews is contained in all religious books and should also be taught. The majority of people present in this city is transients who do not know and are rendered stupid by being taught up in a village school only. The New Testament is more interesting and as you are

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He has been the only person to be named in the list of names of the 100 most influential people in the world. He has been named in the list of names of the 100 most influential people in the world. He has been named in the list of names of the 100 most influential people in the world.

I have seen the author and heard of him by literary writers. At present I am mentioning only my edition of the complete works of Henry W. Henshaw in seven volumes and the edition of my friend, the Honorable John Manning, now awaiting to be printed of which at present no amount of interest has manifested. Only three volumes have been published. Henshaw's religious convictions command the market and were so profoundly sincere that the history of his life and his systematic set aside was in the foreground with his religious publications of benevolent, religious and Christian spirit in his own life and in his relations to other men. In point of religious and moral Henshaw is one of the greatest pillars of our time. In addition of his religious publications and his life that very reason that he is supported by the present literary world is an all-around person. I have long believed that in Henshaw's work has been raised the future of Henshaw upon his own merits and deeply interested with the work of Henshaw that any other writer of his power. His writings are all of deep and in to the world and may be of my article in The Christian Science Monitor, Boston, Nov. 16, 1907, p. 10. I am sure that Henshaw is the greatest founder of spiritualism. I can not expect to show in my future publications to the British Nations Association, this and, and on what grounds







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**FIG. XLV.**

We have now spoken to you of the general outcome of Spiritualism, and have endeavoured to show you where in you had misconceived its tendency. It is not as you have fancied. Were it so it would be but a degraded and degrading thing, to be avoided with care, and to be crushed out rather than nurtured. We have shown you that deep down below the seen there is a something which the careless eye does not see: a mass of real fact and truth far different from that of which you have spoken. As in the days of the development of each fresh step in the knowledge of God there are many silent workers of whom the noisy world knows little, who cry not aloud, nor vaunt themselves in the world's market-places, but who grow up silently, yet surely, in progressive knowledge which day by day becomes more and more assured, so is it in the epoch through which you are now passing. Many there are now who know what they have believed, who are the silent recipients of angel guidance, and who, while they deplore much that they see around them, are not to be shaken from their faith, or diverted from their progressive growth by any foolish cries or deeds which emanate from less developed spirits. Doubtless there is much in the communications of the less refined and elevated spirits which is to be deplored. Doubtless, too, the adversaries are not slow to hear and encourage much that may discredit us, and throw contempt upon our work. We have, many times, warned you that in is so. But in spite of all this there is much cause for earnest thankfulness in the growth of many a faithful soul, far more than for sorrow at any outbreak of ill-regulated and fanatical enthusiasms.

It behooves you to remember that all intercourse between the two spheres, ours and yours, is so far unregulated by definite and well-ascertained laws. Neither ye nor we know as yet many of the causes which interfere with our orderly intercourse. We are not able to lay down laws for your guidance; scarcely are we able to formulate regulations for ourselves. The space during which objective communication from our spheres have been possible, is but short. Few of the

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years, by which you waste the hopes of time, have gone more like persons by which material phenomena are produced and fast dissipated: and the process is little less than a waste of time. Every one amongst that rank of spirits who most need it. We had been accustomed to convey our messages by less material means, and our clearest difficulty was, and is, to find a ready and fit instrument, and to attach it to our purpose. That difficulty is no far from being removed by the prevalence of objective physical manifestations, that very fact has added to us a new difficulty. We have turned you that in under discussion to the more physical side of spiritual communication is brought with risk. Spirits who are best able to communicate than are little developed, unable to give to you true and reliable information, tricky frequently, and on a low plane of intelligence, even where greater changes may not be brought against them. It is not from such that elevated and inspiring truths can be obtained. Yet, too frequently their foolish words pass current for truth, and it is alleged against us that our information is understood by some such persons as oracles. It is to us a new source of difficulty and embarrassment.

Men have not learned yet to discriminate: and even by those who most interest themselves, the subject of spirit communication is very little understood. Questions which concern the spirit question, into which the spirit elevated spirits long to penetrate, are asked of one poor and low body connected with a body of such which elevated and elevated his spirit, and he is expected to answer divine questions known only to the highest and most perfect intelligence. You take the case and foolish as it is true! When men shall have learned wisdom they will wonder at the foolish questions which are proposed such questions.

However, no proper use is taken of our medium. The instrument is out of tune, and every jarring note is uttered to us. The various systems of the medium to our strength, or his bodily health is weak. Such contact with the world has upon the several bodies, and communications are disturbed. On the same plane confusion vary: that which was very so-called between impossible to answer, we have not always why. Oracles are not properly conveyed. It is one to them that they who speak with body things should be put to sleep, body, and hence; that no hour or worldly wisdom interfere into that which should be free from the time and useful atmosphere of your love with: that no more like earthly love the path with difficulty, and upon the way to death: that no human, material and to them to show around it is spiritual only, and to take the air with everyone. You seek side of this.

And even when a death is duly formed, and the surrounding has become regular and completely any, instead of nothing probably for the development of manifestation and for the evolution of truth, too frequently other elements are introduced into other time, and even bringing with it the very changed conditions, with we have not what probability of our medium we may find. We always gradually when persons are asked: but it must be remembered that we have usually no knowledge whatever of the person who is to be introduced, and even when we have such knowledge we are not able to prophesy the work of a new manifestation until it has been tried.

There seems, and every other, persistent among those the steady interest that the higher evolution exists.

reader is very difficult for even the most advanced intelligence to make extraordinary communication with your world. Men are little for being taught, they seek rather to be around, and who bring in the hour by endeavoring to receive the spirits who have progressed in knowledge to play some tricks before them. It is little wonder, society, that a temper of mind such as this, so widely prevalent, should be a serious stumbling block. And where it is supplemented by low mental development, or by distorted mental or spiritual degeneration, where the medium is also here, ignorant, uneducated, ignorant, the result is precisely the foolish, useless communication which you deplore.

But all is changed as we: and now, having done their best to draw our power and to drag our consciousness down to the level of their own requirements complete of so that we are foolish, immature, good for nothing. Yet we, friend, but they. We wait with earnest longing for the time when men shall have learned wisdom, and shall be fit recipients for communication from the true. Meanwhile we do what we can, helped by many demonstrations, scattered on the one side by the constant manifestations of spiritual fact, and hindered from advance on the other by the dead, cold walls of men, or by his undeveloped and unresponsive spirit. It seems that one good bar at least is known to us and to you. Like others it is evil will draw this: the various being two where the pure and the good are found around and protected from outside of evil. As to your spirit's time as will be the time of the message you will receive; but where it is bad: foolish where it is foolish; good and pure where it brings a good atmosphere with it, more and more, only where the soul is subject to attack as part of its necessary training. To the point may come much from the advantage, which their gardens will enable them to reap. Having then the law is absolutely without exception. Like others like.

Nothing more is said of those circles into which the soul is admitted. There seems but the most undeveloped spirits are sent, and the manifestations must needs be of a dangerous and negative character. On this we do not dwell.

But much, friend, is in your power. You may help us to work our minds and hand, these questions of evil. You may aid us in making men above the plane of mere existence, where he can receive nothing that can do his spirit permanent benefit. You know how by our ability, by the introduction of a suggestive spirit, by suggesting all indications to like change, to answer questions, and to the frequent introduction of new elements to our circle, we have enabled you to progress steadily on the road to knowledge. You might well have progressed more; but we have not now to deal with that. We say that by encouraging others to form circles for the study evolution of truth, you may in some measure help in putting a stop to the evils which you deplore. The time will come when the dead of that will be known every: but not till men have learned to add to it. God does not leave truth on a waiting which: and now must have reached a higher plane of progress than that which he now occupies before it can be possible for us to receive with any of which are caused by himself.

When you come to ponder this, think, friend, that we are not responsible for all the mischief: and even when we say "evil," we should also for the good, remembering that any thing is better than hidden ignorance, all hoping for the time which shall surely come when all



shall be made clear, and our communications shall be regulated by laws which shall be thoroughly known amongst you.

— INQUIRY.

*I insert here some answers to questions which I put, on reading the communication over more than a year after it had been written.]*

*I do not quite understand what you say about the exception to 'like attracts like.' Does it not always do so?*

Usually, but not invariably. Evil attracts evil. A curious, vain, frivolous, or bad man, will draw round him frivolous or undeveloped spirits; but it is at times not true equally of the pure and good. They may be subject to 'jettison' from the undeveloped, either as part of their own training, or from the machinations of the adversaries.

*You speak as if all physical manifestations were dangerous. Surely they are necessary.*

They are needful and good in their place. It is the resting exclusively in them that we deplore. They are but the signs which confirm the teaching, even as Jesus said. It is necessary, friend, that men be constantly reminded to seek spiritual gifts. We are come to teach, not merely to amuse or amuse. But we cannot teach where men will not be taught. It is not possible. We did not say what you suppose. We have ourselves confirmed our words by signs.

*Yes. I see what is meant. It seems that a circle should be very carefully composed, and not changed.*

It should be selected with care, and under the guidance of the controlling spirit. When formed it should not be added to or diminished save by direction. It should not meet when unfavorable conditions supervene: and never too frequently. You have cried by too frequent meetings. They are not desirable, save when those who meet have no other call upon their strength. And a person mentally or bodily distressed should not sit. We have told you before.

*You seem to anticipate that a time will come when these manifestations can be produced at will. Is that so?*

The time naturally will come when the laws which regulate them will be tabulated and known to us and you. When that is so, phenomena can be evoked as they are in the domain of your sciences.

*Then we are challenge scientific men, but not tell them, as it comes to me. We want to be able to say, "I will show you this experiment at the Royal Institution, if you like. How do you account for it?" We can't say that yet.*

The time will come when you will be able to do and say so. You say well that your work now is not with your scientific men. The work that presses on you now is not the work of proselytizing, nor of publicity, so much as it is the steady collection of facts and their collation: the gathering up of a store of truth from which, in the future, theory and law may be deduced. You are but laying the foundation. The day of which you speak is not yet. There are but abriders who confine themselves to the collection of facts, to the current seeking after truth in all its varied forms, and who are content to leave the theorizing and proselytizing to the future.

*Oh, yes: I am sure of that. Still, it is good to bring truth home to all.*

Not so. Truth to you is not truth to all, or, if you could at that, we will say that what is necessary truth

to one is as far from being necessary truth to all, that it may even be prejudicial to some. They may not need it, possibly cannot assimilate it; and so reject it, and find that the old truth is gone, and that there is no new one to take its place. It is not good to scatter pearls of truth broadcast, for there be souls, as Jesus said, who will not accept them, but will turn again and rend you for your services.

*Yes: but still, when people ask they should find.*

Each will find, for that the fact of teaching shows the receptivity which is required for the acceptance of truth. It is a holy duty to aid each. But it requires discrimination and discernment, and is not to be lightly done. The inner faculties need to be open before each duty is performed. A discernment of spirit who goes warily and with discretion is needed. The seeking soul will find in the end: but man is too impatient, too ready to focus on the work of development: crowding the ground with too much seed, and over digging it up to see whether it has begun to germinate.

*Very often, I know. This is the day of small things, you think, and of preparation for a future. When will that be?*

Any, friend, we are not prophets that we should guess your curiosity. Be content to wait, and to wait in patience the fulness of the time. It will come when man is ready: not before. Men may hasten it, but not in the way he thinks. Mercifully, he is not able to retard it beyond its advent to himself. But his plans for hastening the development of truth are crude and of human origin, and too frequently produce results other than those intended. Truth cannot be forced on a spirit not prepared for it. We have told you before.

*Well, it is more consolation to know that the sources of truth is covered, quite of man's blindness. The best of us can know little what we do.*

Be of good heart. Man is the chosen instrument through whom God works. Be thankful that you are not without guidance.

— INQUIRY.

#### OTHER WORLD CHIEF.

BY WILLIAM WHITE, ACTING OF "THE KING OF OVERSEAS."

Commonplace the large part which overlooking punishment occupies in popular theology, it is surprising how little ground there is for the notion in the Scriptures. It has no warrant in the Old Testament, inasmuch as it is questionable whether the primitive Hebrews had any distinct conception of existence beyond the grave. In the New Testament a reader will explore in vain the Gospel of John and the Acts of the Apostles, for any hint to the effect: that if men do not behave or believe aright in this world, they will be tormented to all eternity in the next. And more surprising still, neither Paul in his Epistles, nor James, nor Peter, nor John show any sign that they had ever heard of the possibility of such a catastrophe. Indeed in his quest for a warrant for perpetual misery, the ingenious reader will come across much of a decidedly different tenor. John will tell him how Jesus declared, "And I, if I be lifted up from the earth will draw all men unto me;" and Paul, he will find, assured the Corinthians, "For as in Adam all die, even so in Christ shall all be made alive." Short of therefore from the vast field of Scripture, the warrant for a scale of interminable misery must be found, if found



pleases there and out there forth as common matter of fact. Yet that I think there is anything in the Apocalypse, observing them by provision, to sustain popular notions about demons.

As I have said, it is out of a few words in the Gospels of Matthew, Mark, and Luke, united by the imagery of the Apocalypse, that the grotesque dogma of everlasting damnation has been conjured up and maintained—a dogma that irritates and qualifies our deepest convictions of equity. And a few words of mention are not only a few, but so essential, that as often with some slight touches of his pen might remove them all, and leave the fabric of the Gospels unshaken; and, having said so, I would suggest whether what might be so easily effaced might not have been faintly effaced. For let us not forget that the Gospels have been edited; or as Theodorick put it, "I have no doubt that very shortly after the facts of the New Testament were written, and before they were printed by the authority of the Church, many arbitrary alterations and additions were made to them." And not only have they been edited by various hands, but they are by no means reliable or contemporary reports. They are recollections of the disciples' words, sayings, and actions, collected and arranged after the lapse of his hundred years and about half grown faint. Hence it is difficult to suppose imaginary what we are concerned with deliberate falsification or choice of expressions qualified to Christ, or if the very words were his, and uttered with grammatical clarity, instead of repetition from memory, which, however true, could only reproduce the reality with some approach to accuracy. What Christ taught is, I am persuaded faithfully and completely set forth in the New Testament. His doctrine is unchangeable in its breadth and power, but many of the circumstances are, to say the least, open to question, and it is a pity that under circumstances doubt by tradition and increased with attempts to explain and believe what they might truly believe as impossible or incredible.

What, too, renders us deeply suspicious about those sayings concerning everlasting punishment is the silence of the Apostles in their Epistles. If we had but taught that certain causes of sinners and belief would terminate in perpetual and inevitable damnation, the issue was one of such overwhelming importance that it would have been the first of apostolic duties to urge and demand fellow-workers on the subject. But Paul and Peter, James and John, give not a hint that they had ever heard of such a frightful possibility; and I cannot help thinking that they never did, and that we are "the gospel of fearfulness," as Chas. Kingsley styles it, to a contemptuous generation, to the foundation engendered by provision, to each which, thinking for ourselves, delighted in each doctrine, story, and teaching, to which the foundation added to Mark's Gospel, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," would be perfectly consistent, although wholly incongruous with the spirit of Jesus who uttered, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Nevertheless, it would be no ill service, it is removing the terror of an everlasting hell, any message

most were given to think lightly of wickedness. "Hell make a work of do." There is nothing in the Scriptures more impressive than their unvarying testimony for righteousness—that conformity to God is strength, peace, and welfare, whilst violence with Him is weakness, misery, and destruction. To assert that the chief, the merchant, the scholar and the lay are damned, and damned everlastingly, is positively ridiculous and absurdly untrue that I would not think it worth observing? What could we think if it were written that the kingdoms of heaven included hell, darkness, torment, and thorns? A good old lady expressed concern over what she considered the violence of Christ's allusion to the Father and Father, "To suppose, ye generation of vipers, how can ye escape the damnation of hell?" But, as I said to her, the many of the allusions are justified by its necessity, and the damnation promised was an inevitable consequence. Many good people, in the confusion of their own paradoxical conceptions, kept or are conversants of the malignant gifts of human spirit, and our imagination as to the huge enormous gateway for its punishment and reparation. What the damnation of hell does I have no doubt whatever, nor that it is everlasting. But the damnation of hell does is limited to their condition of unrighteousness, and when they escape from that condition, whether by law or love, they escape from damnation. Indeed, I agree, and quote the truth for love and heaven, which, in the name of Father, be promised, "If ye will not turn from all the sin that ye have committed, ye shall not escape my damnation, and so that which is hell and light, he shall surely live, he shall not die. All the hypocrites that be hell-bound, they shall not be numbered unto him: (a lie righteousness that he has done, he shall live. Now I say plainly of all the the wicked should die with the Lord that; and yet that he should turn from his ways and live?" Well, right, what—yes, what progress of any sort is there for the nation that damnation is inevitable, that every confessor is due in defiance of punishment, are obliged for ever and ever, not for ever to what? We are only to state the case to recognize it with honesty. An established hell, eternal and inevitable, is a stumbling block for those and others to kindly and more readily with, but it is a conception incompatible with the idea of order, and with our knowledge of the universe and progress of vice. To believe in the existence of an empire of misery, it would be necessary to have our confidence in God; yes, more, to forget our experience of Him.

For is damnation confined to the gross fearful activity which we are accustomed to associate with crime, to all words and impulses that are contrary to divine order. God's will is done in heaven; hell is heaven in heaven; hell is hell in hell; and wherever God's will is done, there is heaven, it is an unconscious principle. And the promise is, the God will as done in heaven shall be done throughout the universe. Says a saint, "Look away to your faith, but it is impossible of cultivation, by you, at least that I am over; that what is commendable to the order of the Universe is bound to manifest or be made good, the alternative being conformity or death." Many plant that my heavenly Father hath not planted shall be rooted up," testified Jesus Christ. And I come to see that all our discussion, phantoms and what, and to establish the position, that hell is impossible from righteousness or progress to true enlightenment. It

is true, all this is a very old story, "old as the world and young as the sun," but to be revived and announced in every age.

### MR. AND MRS. HOLMES.

BY ROBERT DALE OWEN.

CIRCUMSTANTIAL evidence, which I have only just obtained, induces me to withdraw the assurance which I have heretofore given, of my confidence in the genuine character of certain manifestations presented last summer in my presence, through Mr. and Mrs. Nelson Holmes.\*

Philadelphia, Dec. 6, 1874.

### THE MEDIUMSHIP OF THE EDDY BROTHERS.

APPEARANCE OF SPIRITUALIZED SPIRITS FROM PERU, CHAGUA, AND HAWAII. GOTTEN.—EASTWALL'S EVIDENCE OF SPIRIT MEDIUMSHIP.

The *New York Graphic* recently published an article written by one Dr. Reed, purporting to be an exposé of the manifestations in the Eddy family. The following is a portion of a relation which also appeared in the *Graphic*. It was written by Madame Blavatsky, a Russian lady, now residing in New York. She says:—

Dozens of visitors have remained at the Eddys' for weeks, and even for months. Not a single case has taken place but some of them confess the personal presence of a friend, a relative, a mother, father, or dear departed child. But I have known Dr. Reed, stay less than two days, acquire his personal chemical history, under which the spirit does not ever visit a third, closely examining the cabinet (in which he finds nothing), and then turns his back and declares most emphatically "that he wishes it to be perfectly understood that if his scientific nose ever appears in connection with the Eddy family, it must be only to expose them as the greatest rascals, who cannot do even good history." ... Didn't the learned doctor say to Colonel Grant while at the Eddys' that these delirious words of second-hand duncery would be enough for him to show how to generalize all the spirits that visit the Eddy household? To this I reply, backed as I am by the testimony of hundreds of reliable witnesses, that all the words of Dr. Reed's blather would not suffice to give the members of spirits that escape night after night from an empty little chest. Let Dr. Reed explain the following facts if he can: I remained fourteen days at the Eddys'. In that short period of time I saw and recognized fully, out of 120 appearances, seven spirits. I admit that I was the only one to recognize them, the rest of the audience not having been with me in my numerous travels throughout the East, but their various dresses and costumes were plainly seen and closely examined by all.

The first was a Georgian boy, dressed in the historical Georgian attire. I recognized and questioned him in Georgian upon circumstances known only to myself. I was questioned and answered. Reported by me to his mother tongue (upon the whispered suggestion of Colonel Grant) to play the "Larghetto," a Caucasian dance, he did so immediately upon the guitar.

Second.—A little old man appears. He is dressed as Persian merchants generally are. His dress is perfect as a national costume. Every thing is in its right place, down to the "shabandar" that are all his feet, he stepping out in his slouchings. He speaks his name in a loud whisper. It is "Hagah Aga," an old man whom I and my family have known for twenty years at Tiflis. He says, half in Georgian and half in Persian, that he has got a "big secret to tell me," and comes at three different times, vainly seeking to finish his sentence.

Third.—A man of gigantic stature emerges forth, dressed in the phrygian attire of the warriors of Macedonia. He does not speak, but bows to the Oriental fashion, and lifts up his great ornamented with bright colored feathers, shaking it in token of welcome. I recognize him immediately as Heller Ali Pasha, a young chief of Kurds, who used to accompany

me in my trips around Armenia on horseback, and who, on one occasion saved my life. Now, he bows to the ground as though picking up a handful of mould and scattering it around, passes his hand to his breast—a gesture familiar only to the tribes of the Kurdistan.

Fourth.—A Caucasian comes out. I can imagine myself at Tiflis, so perfect is his costume of "mekker" (a man who either runs before or behind one on horseback). This one speaks. Now, he corrects his name, which I pronounced wrong on recognizing him, and when I repeat it he bows, smiling, and says in the purest guttural Tartar, which sounds so familiar to my ear, "I-shah yashah" (all right), and goes away.

Fifth.—An old woman appears with a Russian headgear. She comes out and addresses me in Russian, calling me by an endearing term that she used in my childhood. I recognize an old servant of my family, a nurse of my sister.

Sixth.—A large, powerful negro next appears on the platform. His head is ornamented with a wonderful circlet something like horns wound about with white and gold. His looks are familiar to me, but I do not at first recollect where I have seen him. Very soon he begins to make some vigorous gestures, and his mimicry helps me to recognize him. It is a conjurer from Central Africa. He grins and disappears.

Seventh and Last.—A large, grey-haired gentleman comes out dressed in the conventional coat of black. The Russian decoration of Saint Ann hangs suspended by a large red moire ribbon with two black stripes—a ribbon, as every Russian will know, belonging to said decoration. This ribbon is worn around his neck. I feel faint, for I think of recognizing my father. But the latter was a great deal taller. In my excitement I address him in English, and ask him: "Are you my father?" He shakes his head in the negative, and answers as plainly as any mortal man can speak, and in Russian, "No; I am your uncle." The word "uncle" has been heard and remembered by all the audience. It means "uncle."

But what of that? Dr. Reed knows it to be but a pitiful trick, and we must return to silence. People that know me, know that I am far from being credulous. Though a Spiritualist of many years' standing, I am ever sceptical in receiving evidence from paid mediums than from my unbeliefs. But when I receive such evidence as I received at the Eddys', I feel bound as my honor and under the penalty of condemning myself a mad crowd, to defend the medium as well as the thousands of my brother and sister Spiritualists, against the assault and slander of one man, who has nothing and at one to back him in his assertions. I now hereby finally and publicly challenge Dr. Reed to the amount of \$500 dollars to produce before a public audience and under the same conditions the manifestations herein stated; or, failing this, to bear the ignominious consequences of his prepared answer.

124, East Eleventh-street, Oct. 31. H. P. BLAVATSKY.

### MR. AND MRS. EVERITT IN LIVERPOOL.

BY JOHN LAMONT.

On Sunday, Dec. 14th, Mr. Everitt, of London, delivered two addresses in the Liverpool Assembly Rooms, Liverpool, to large and appreciative audiences. The Hall in the evening was crowded, and the subject of the address was "Direct Spirit Writing (through the mediumship of Mrs. Everitt, on the Historical Evidence of the Truthfulness of the Christian Religion)." The papers read on this occasion were part of a series on the same subject. The papers were not written by the hand of the medium, but by direct spirit agency. The sheets of paper and pencil being taken up into the air over the table, and covered with writing in the space of a few seconds. One sheet contained on one side as many as seven hundred words—as small as the writing—yet it was as legible as that with the aid of glasses it could easily be read.

To those who are disposed to say that the matter is due to a natural action of the medium's mind, rather than to say that Mrs. Everitt declares that she knew nothing of the history or opinions of the persons producing to give the communications, however often they lived. It may be here observed that at a dinner previous to the production of the said papers, Mrs. Everitt saw and conversed with three men, died in robes of him, purple, and scarlet respectively; they said that they were Bayle, Locke, and Newton, and intended to give a series of papers on the subjects named above. Mrs. Everitt knew nothing of the fact that these worthies lived contemporaneously, and were members of the Royal Society, then in its infancy. I am well aware that I am here telling what is

\* In our last article on the two Eddy Eddys, we charged our American readers not to accept any manifestations through the mediumship of the Eddys but these still exist and place under our criticism.—Ed.

already well known to many of your readers, but as *The Spiritualist* falls into the hands of many persons who do not know these facts, that must be my excuse for so far trespassing on your valuable space, and I was conscious this part of my report by stating that the audience was highly delighted, and at the close Dr. Hinchman and other gentlemen present expressed in eulogistic terms the pleasure they felt in listening to Mrs. Everett's address, and to the papers.

The leading features of Mrs. Everett's mediumship are so well known to your readers, that I do not intend to dwell in detail on the manifestations presented at the few sittings we had the privilege of attending, but I must briefly relate some of them. My brother's wife, who passed to spirit life Nov. 13th last, has repeatedly appeared at our home circles, since her departure, her presence at the prospect of Mrs. Everett coming to Liverpool, since she believed that she could, in Mrs. Everett's presence, speak to us by the direct voice. She gave instructions on the Wednesday before Mrs. Everett's arrival, that we were to sit on Sunday night in the bedroom in which she passed away, and it was discovered on Mrs. Everett's arrival that the spirit of Mrs. Lament had given her the same instructions, so that here at least are concurrent desires expressed through different media—one in Leeds (as Mrs. Everett was there at the time)—the other in Liverpool.

Accordingly, after services on Sunday evening, Dec. 14th, a circle was formed in the bedroom in which our sister passed to the realms of light, present Mr. and Mrs. Everett, Miss Julia Boyd (she was a resident in the same house with Mrs. Lament), Mr. Archibald Lament (the husband of the sister case), and the editor—five in all. On extinguishing the light, one voice of a hymn was sung, when a voice—certainly not connecting from any of the sitters—loudly and vividly said: "Have a little patience, and I shall be able to speak plainer." In a few minutes the voice (this time unmistakably recognizable) expressed the pleasure it afforded her to speak once again to her loved ones. On Miss Boyd remarking how like the voice was to Mrs. Lament's, the reply was immediately made, "Yes, Julia, it's me; to guide with Maggie, for my sake." Maggie is Mrs. Lament's daughter, six years old. And here permit me to say that within the sacred precincts of that room we had the most irrefragable proof that those who pass out of our sight are still near us in spirit, for another spirit, nearly related to my wife, also spoke, and with hands freely touched us and clasped our hands. For the benefit of those captivated friends who will say that Mrs. Everett tricked us, I may say that happily that lady is far above suspicion; she is the mother of a family in the midst of which similar phenomena present themselves. But apart from all this, Mrs. Everett on this occasion was so deeply moved, and her emotional nature so affected, that she was actually sobbing while the spirit friends were calmly speaking to us, and expressing their joy, and their thanks to God for the possibility of thus proving their presence and identity. My wife's relative, who was a dear friend of my own in earth-life, laid her hand on my shoulder, and said, "Dear John, give my love to Mary." Mary is my wife, who was not present. When our sittings were drawing to a close, a member of the circle expressed a desire to know if John Watt were present, when instantly a low steady voice in clear tones replied, "Yes, friends, I am here, and am glad your dear ones have been so well able to express themselves." After a few observations, and his benediction, John bade us "Good-night." And thus terminated an interview with the invisible as real as any we ever had with them while in the body. For reasons which will be obvious to your readers, I cannot here reproduce the conversation.

Our second circle took place at my home, on Monday evening, and twenty-three were present. The large number led us to expect little; but John Watt spoke well, the phenomena were abundant, and a few spirit lights came one by one, while many of the company were touched. Questions were freely answered. A little girl, who was a favorite of mine, was manifested, and her name given. At the same time I felt soft, child-like hands touching me freely. There is something strangely real in these touches. There is a character about them which plainly indicates whether the spirit was old or young, and other individual characteristics are traced through them.

Our third circle on Tuesday evening was of much the same character as that on Sunday, at Liverpool; present, Mrs. and Mr. Everett, Mr. Ashland, of Dub., Mr. A. Lament, Mr. and Mrs. John Lament. At this sitting our spirit friends spoke freely to us all. My wife, who is an invalid, and had to sit away from the circle, received special kindly attention. Mr. Ashland's late wife conversed with him for twenty

minutes, at the same time lovingly touching his hands and face, and by request touching the hands of all the members of the circle. I may say that all three meetings were opened in the way that is invariably the custom with Mr. and Mrs. Everett, viz., by reading Scripture and prayer, the spirits always selecting the passages to be read, and the hymns to be sung. A touch has not been told of what has been a too short, but pleasant visit from our Northern friends, who have kindly promised to repeat it next summer, when we trust that some of those at present outside the realm of Spiritism may have an opportunity of seeing something of the phenomena, through the power of one who is a true woman and a good medium.

J. Henry Stuart, Fairfield, Liverpool.

### "THE MYSTERIOUS MAN."

RECENTLY Y. Doughty published in these pages, an interesting narrative given to him by a lady who knew nothing of Spiritism, and who resided in Dublin, setting forth how she was haunted from time to time by "a brown little man." She consulted the doctors, who could do nothing in the matter; but on visiting friends in London, she began to sit for Spiritual manifestations.

Since that narrative was published, the lady has discovered herself to be a tancer, clairvoyant, and physical medium; and on Sunday, last week, a circle with her took place at the house of Mr. George Neville, 9, Regent's-park-terrace, London, Mr. and Mrs. Neville, Mr. E. H. Doughty, and Mr. Stanton, were present. A week or two since the lady known was attracted himself to be Dean Swift, and afterwards the lady explained him whom she saw his portrait among those on public view at Kensington.

At the circle last Sunday week, the circle—viz., including the medium, was seated round a small table, by the light of the coal fire, as often felt at circles except over their heads, and in this instance it was unusually strong; cups and table motions began; soon a message was given for "less light," upon which the light from the fire was removed, so that it no longer fell directly upon the face of the medium. A loud spirit named Vanessa then tried to entrance her, but was driven off by Mr. George Neville, who understands mediumism, and also by prayer and the exercise of will-power, removed the influence. For a time the hands of the medium were clenched, and the battle between the entrancing forces threw her into a state of exhaustion and prostration.

A spirit who gave the name of Dean Swift then entranced her, and said: A revelation in religious thought is being brought about, not through ignorance, but in consequence of the weakness of the intellect; those who will not believe in an other-world through faith, must have something to make them believe. It teaches me that my medium depends upon intuition than faith; had it not been so, you could have heard from me sooner. She has too great a mind, and cannot realize the facts; she wants to know the why and the wherefore, instead of believing.

When this spirit left, Vanessa made another attempt to entice the medium, but was driven off.

A spirit, who gave the name of Samuel Lewis, then entranced the medium, and said:—I am sorry to say some bad spirits are coming to my medium; they surround her at night—

Now Vanessa made another attempt to control, and was driven off by magnetic power; the medium then woke up, and said that she was "all right, but very tired." She then became dead and rigid, with her eyes wide open, and in motionless as marble for several minutes; she is like this every time she passes into the clairvoyant state, and afterwards she describes what she has seen. On this occasion she said she had been to Dublin, and seen something disagreeable connected with friends of hers, and would rather not tell the particulars.

She was then entranced by a spirit who gave the name of Abraham Hansen, who said:—I lived in the reign of Queen Elizabeth, and have come back to earth to teach. I have long been seeking for a medium; I found one once in Rome, but that was a long time ago. I possessed him, and now said that he was mad, and then possessed him, so when I lived on the earth men possessed me, and said that I was mad. I have of this kind, but the time was not ripe, and when I spoke of it, men said that I was mad; the women ran from me, and watched their children from my path, for they said that I had an evil eye. I told them things I had no special eye; they said that I was a teacher, and they possessed me; they

said that I had dealings with the devil, and I became almost what they said I was. I did not understand these things properly, and nobody else understood them. I have been looking for a medium, and Dean Swift allows me to speak through this one; she attracts numbers of male spirits; for she has the intellect of a man combined with the sensitiveness of a woman. She will get materialization manifestations, and they may kill her; but she must do it, for she was sent into the world for the purpose. Many spirits wish to take possession of her; she ought to have known of Spiritualism many years ago, before her mind became filled too much with the things of this life; they hindered her development, and rendered her more difficult to control, for she has had an eventful life; at least one of us—the Dean—was able to materialize, and he assumed an ordinary form in order not to frighten her.

Again the evil spirit, Vanessa, tried to control the medium, and she seemed to have most power to make her attempts at the time other spirits were leaving. She was driven off as before, the medium woke up somewhat exhausted, and on being questioned, stated that on one occasion she saw Vanessa clairvoyantly; she had white drapery round her head, and was very beautiful, but stern.

The medium then passed into the clairvoyant state again; she was rigid and motionless, with her eyes wide open, and the eyelids never closed for an instant during the five or seven minutes the vision lasted. She then awoke and said that the friends present gradually faded from her sight; Mr. Harrison's head grew luminous, then faded, and other persons came into view; she found herself in an elegantly furnished room, where several ladies and gentlemen were present, holding a seance. She remembered one man there quite well, but not the ladies; he had a pallid face, dark eyes, and dark whiskers; he was not a young man; there were dark curtains in the room, and a lamp was alight in one corner; it was not on the floor, but on a table or something. They were not sitting round a table, but were irregularly spread about the room.

Here the lady was entranced again, and the spirit, who gave the name of Dean Swift, said: I love my medium, and will not distress her. (Now he looked round, watching the attempts of Vanessa to gain control.) A powerful male spirit tried to get possession of her last night, and he gave her dreadful dreams. Samuel Lover is a friend and good spirit. Abraham Benson is a strange spirit, who will say strange things which you cannot reconcile, but must listen to; he has not progressed since he has been in the spirit world; he will speak quietly, but let him have his say; he knows much, and will teach much that will be of use; you must recollect and compare, and you will find that his utterances will bear examination, and lead towards the truth of what is called Spiritualism, which will be the religion of the world, and will abolish caste. All true religion tends to give knowledge of a future existence, and this will be pre-eminently done by Spiritualism. Men have lost of faith in these days; they worship reason; they reduce everything to their own puny reason, but when they see these things they must believe. Materializations will be given through my medium; it may kill her, but she has been reincarnated for that special purpose, and the manifestation must come, I will show you, Vanessa also will come; she will tell you scandals, blasphemous things, but you must not believe her. This is a part of my curse. She is very cunning—she is a woman.

Here the medium passed into the clairvoyant state again, and an evening said that she had been to the other scenes again; it was going on in a nice room, evidently in a private house. She saw the same man as before, and a lady there very like herself; she would know the man again if she saw it, but had never been in it in her normal state. She thought that about eight persons were in it; they were seated here and there, and not round a table, but she thought they were at a seance. The man she particularly noticed had a large dark head, over a large white shirt-front; he had heavy eyebrows; she thought she could know him if she met him anywhere in society; he looked important, and seemed to be the chief man in the room.

The two visions just described occurred between 9.30 p.m. and 12 p.m., on Sunday, Dec. 14th last; those present at the seance did not hear of another going on anywhere else, and could not imagine where the distant scenes could be.

The following letter from Mrs. Neville tells how inspirational poetry is now given through the lips of the medium when entranced:—

9, Regent's-park-terrace, N.W.

DEAR MR. HARRISON,—After you and Mr. Dauphy had gone the other evening, our friend went off into a long trance, and two spirits spoke beautifully. This week I have been to seance twice, and she goes off without touching the table, while in the middle of conversation, or when working.

Abraham Benson now gives poetry and hymns, he sings them, but I cannot give you the tone. The words were taken down, as he said them, by Miss Clemens. She and I were present when the medium spoke them, Abraham using her throat. If you think the words good enough to print (we all think them beautiful) do so.

The medium delivered the lines in accents not her own, and when she came out of the trance, she had no idea of anything she had said. After a trance, she says she feels as if she had been asleep.

MARIA C. H. NEVILLE.

The following are the lines:—

#### SPIRIT POETRY

See the hosts are coming  
Bright and pure and fair,  
Souls in raptures,  
Thronging through the air.  
See! They come! They come! They come!  
Some are spirits bright,  
See! They come! They come! They come!  
Some are dark as night.

Doomed souls are they who come,  
Flitting through the dark,  
Vengeful, sorrowful, are some,  
Full of grief and woe.  
See! They come! They come! They come!  
Grieve, and sad and slow,  
See! They come! They come! They come!  
Seeking those below.

Then the true and earnest ones,  
Who overcome the strife,  
With their sad and agonized hearts,  
Seeking what is life.  
See! They come! They come! They come!  
A pure and obedient band—  
See they lead the favored ones,  
To the far-off land.

They who do it with weary earth,  
Believed and true and true,  
Seek all souls like this dear one,  
Looking for relief.  
See! They come! They come! They come!  
From open the mind,  
See! They come! They come! They come!  
With hearts true and true.

And the tender little ones,  
So free, so pure, so sweet,  
With their gentle voices,  
And whispering little tones—  
See! They come! They come! They come!  
Beneath their heads—  
See! They come! They come! They come!  
A joyful, happy band.

Let us lead you there, dear friends,  
Help us with your prayer,  
We are with the loved on earth,  
Lightening their way.  
Then we come! We come! We come!  
From the realms above,  
Then we come! We come! We come!  
To the souls we love.

SPIRITUALISM IN AMERICA.—In the course of a letter to me, dated Philadelphia, Nov. 28th, Mr. Robert Hale Owen says:—"The progress of Spiritualism during the last six months in this country has been rapid, far beyond all former precedent. Magazine after magazine, one daily paper after another, have been taking it up and discussing it, usually in a fair and respectful way. It has become a leading topic with the (New York) Daily Graphic; that paper having had, for two months past, an able correspondent, Colonel Elliott, living with the Editors, and sending twice a week, enough to fill 6 pages of their paper. It is said that the course they have taken, admitting numerous articles for and against, has nearly decided their skepticism. The Atlantic—our leading literary magazine—has accepted three articles from me on the subject, one for November, published about a month ago; one just issued for December, which I have enclosed, and the third for January. The article enclosed discusses the position in which Spiritualism is entitled as a religious element, and in its connection with civilization and social progress. It is a reply to the enquiry which is constantly coming up in our papers here.—Supposing the phenomena of Spiritualism to be true, of what use is it? What has it ever taught the world, or what is what likely to teach it. It contains, I think, the most condensed view I have ever offered of Spiritualism as a religious and reforming agent. I send the Spiritualist with interest; being its champion and dispassionate time."



## SPIRITUALISM IN DUNDEE.

Spiritualism has been established in Edinburgh and Glasgow for years, yet has been almost entirely unknown in the important town in Dundee, where Mr. William Ozley has just introduced the subject in a most efficient manner, so that there is no doubt it will strike root there as vigorously as in other places. Mr. Ozley writes:—

To the Editor of "The Spiritualist."

Sir,—I send you two reports taken from the Dundee Advertiser and Dundee Courier and Argus, of three sittings at my rooms here, Messrs. Peck and Radier, of Cardiff, mediums. We have had six sittings in all, at which about 150 persons have attended. These sittings have created an intense excitement in this town and neighbourhood, the newspaper placards announcing them in large letters, as "A night with the Spiritualists in Dundee," and "Startling Manifestations." Strange to say, the results on the first four evenings were not quite satisfactory, and the general impression outside was that the whole was tricky. On the Wednesday evening I placed the two mediums in the hands of the reporter of the Dundee Advertiser to secure them as he himself should think fit; the result was a crowning success, and as you will see by the second account by the same reporter, the mediums are fully exonerated from any supposition of fraud. Now the public are on our side, and the general verdict is that the "sling" of the reporter, at the close of his second narrative, is unjustly and quite recalled for.

If a good trance medium were now to come to Dundee, or a good lecturer, such as Dr. Hinton, I have no doubt he would have overflowing audiences.

As the reports contain a very fair account of what occurred, you will probably select what you think of interest for your columns.

WILLIAM OZLEY.

In another letter Mr. Ozley speaks in the highest terms of the mediumship of Messrs. Peck and Radier. The following report from the Dundee Advertiser of Dec. 18th shows the nature of the manifestations they obtain:—

On Wednesday another spiritual seance was held in the same place as the former one already recorded, and by the kindness of the gentlemen who has arranged these meetings we were again invited to attend. The company numbered about 18, and when all had arrived they took seats around the same large mahogany tinscase table, forming a complete band around it. The two mediums were seated, one at the head and the other at the foot of the table, and at the express desire of one of them we took our seats close to the right side of the medium at the top, with our left leg pressing against his right. The medium now took up a pencil, and placing his hand over a sheet of paper the pencil began to gyrate in a most erratic manner upon the paper, and at length, at a most astonishing speed, spat out, "You are sitting all right," in answer to a question to that effect. All hands were then lightly laid upon the table, some cups were sent, and in the course of five minutes or so the table began to beat time to the music.

The company then joined hands and raised them up from the table, when, notwithstanding, it rose at least a couple of inches from the floor and floated to and fro in the circle. We kept our leg firmly pressed against that of the medium all the time, and can safely say that at least with one leg he did not touch the table, while the movements themselves were such as seemed to be beyond the power of the two mediums combined, sitting as they were, to effect. Richard was himself again, and indicated his presence with as vigorous motions as ever, and he promised to do all in his power to interest the company and convert sceptics. Beyond this no results of importance were elicited at this sitting, as the gas, which had been turned low, was covered up, and the company began to rearrange themselves for the dark seance.

The arrangement was different from the sitting of Monday evening, so that several suggestions we intended proposing for the proper covering of the mediums had to be abandoned. These two young gentlemen offered to submit to be covered in any way we chose; but the tantalizing thing was they declared their power was fast ebbing away, and that unless the fastening was done swiftly no manifestations could take place. At length it was agreed that they should be tied to their chairs with whips. Both sat down upon chairs close to each other, and within easy reach of the table. The

wrist of the one was secured to the back of the other's chair, and the same thing was done to the other; then the arms, which thus crossed each other, were tied at the elbows, and all the knots were secured with wax. We then sat down at the side of the younger medium, grasping his left hand firmly in our right, and keeping our arm pressed against his chest, to prevent his body touching the table. The right hand of the other medium was grasped by a gentleman of the company, and, thus secured, it seemed next to an impossibility for either of them to touch the instruments placed on the centre of the table. These consisted of a guitar, a harp, a tambourine, and a musical box of at least twenty pounds in weight.

When the circle had been formed, by all grasping hands round the table, the host turned out the lights and left the room in darkness. The musical box had been wound up, and when it had run through its tunes the medium at our side began to shiver violently, and his head dropped upon our shoulder. The other medium was heard to shiver in the same way, and after a considerable lapse of time the lively spirit called Sam declared his presence through the mouth of the medium farthest away from us, and said, "Spirits not get well power, none; too much light." A small streak of light was visible between the window curtains, and the gas had to be lighted and the curtains so arranged to exclude the faint glimmer before Sam would consent to perform. It may be mentioned that when the light was up we observed that the mediums seemed to be asleep, and their arms were still firmly secured to the chairs. No sooner was the gas again turned down than Richard, through the mouth of the young medium at our side, declared that a tape should be struck up, and that it be "something jolly." "And Long Ago" was the jolliest song at the command of the company, but it seemed to give both Richard and Sam great satisfaction, Sam declaring that he could "neither hob nor much of a good time," and Richard affirming his determination to continue the seance at his side. In fulfillment of this promise the guitar began to hum about the table, to have its strings struck as if a finger had been drawn heavily across them, while the instrument itself was launched and dashed about the table in a manner rather alarming to all round about it. But this was only the beginning. Richard declared he had good power, and soon the instruments began to be smacked violently about, to go rattling among the cups in the glasses, and to have their strings struck simultaneously. Now was this all, for the lid of the musical box was opened and shut with loud snaps, while the box seemed to be lifted up bodily and to be dropped with a bang that made it very curious how the box could stand such usage and play. The din of the instruments became, in fact, deafening; and, as all the energies of the "spirits" were actually bent upon carrying the "seance," our seat became the scene of an extraordinary with an instrument grating one's ears every second at a velocity that raised a current that could be felt. When the din was at the loudest the guitar came smack upon the crown of our head; nor did Richard's attentions in this way cease till at the third blow we acknowledged his power by giving vent to a cry, when away the guitar went clattering along the table.

Richard then announced to the company that he would lift the "seance" to the ceiling, and we held our breath for a while; but Richard is evidently given to boasting, for in a minute or two after this he declared that his power was fading him, and after addressing a few general reflections to the company, he bade all a million good night, and took his departure for a more congenial sphere of excitement and a more elevated occupation, it is to be hoped, than knocking about musical instruments. Sam was evidently discouraged by the desertion of Richard's company, for he also took his leave, when another spirit from the young man at our side pronounced a benediction, declared the proceedings over, and asked that a light be struck. When the gas was lighted we examined the cords with which they had been bound, and found them as securely fastened as ever. This final conclusion is due to the medium. In whatever way these "physical manifestations" are produced, we can at least say that we cannot see how it could have been possible for the mediums whose head we held all the time to have taken any part in them. The gentlemen who held the other mediums declare that he never for one moment quitted his hold. These are the facts, explain them who may. That spirits have anything to do with the manifestations we do not for one moment believe. If it were possible to imagine that spirits had anything to do with such nonsense, then may we be saved from the late, or even the companionship of such effeminate folk,

who, having a nervous system, can yet come down to earth and seek to establish a truth by such contemptible means.

### THE EDUCATION OF THE CHILDREN OF SPIRITUALISTS.

The following is a letter which Mr. Collier wrote to Mr. Northern, on the subject of schools for the children of Spiritualists:—

The Elm Farm, 22, 18th Nov. 1874.

To J. N. T. Northern, Esq., *Peasemore square, Brighton.*

My Dear Sir,—I have much pleasure in replying to your letter of the 14th inst., approving the brief exposition of my reasons for the establishment of a college for Spiritualist children, and, as you take a warm interest in the subject, I am sure you will allow me further to dwell thereon.

I am of opinion that a seminary, conducted under the patronage of well-known Spiritualists, with perhaps other liberal-minded men, if supplied with a grant of about £200 per annum for three years, should become self-supporting. If it did not succeed during that period, it may be feared that ten times that sum will not effect the object.

I believe there is a great want of a seminary based on purely rational principles, whose facts, and not fables, shall form the groundwork of education, and, therefore, of character. If the mind were carefully guarded from the intrusion of all absurd ideas, while studying moral, upright conduct, and good behavior, were made the goal, the institution would be frequented not only by Spiritualists, but by the children of other enlightened persons of this as well as of foreign countries.

For who can doubt that the current theology, falsely called Christian, weakens and makes shipwreck of human judgment; and with it too often destroys the brightest hopes? Who is surprised to hear of thinking men seeking shelter in superstition, when they perceive that the darkness in which they are treated as slaves? And who does not feel that parents should consider a judicious course as to the means whereby instruction should be derived for their offspring? For should they not of all others be alarmed at the prospect of their children falling in mature years to the human fields of captives, if not of slaves?

The youth recruited in an atmosphere where to read is to understand, grows up into manhood far better qualified to encounter the difficulties and trials of life, than he who is reared in the shadow of superstition, however valuable their antiquity, or high their authority, and he will derive far more enduring consolation and strength from a clear knowledge of the way of life, than in the blind and gloomy paths of faith.

Reason, through clarity of character, and consistency of conduct, can surely be expected of those who do not fully believe in, and realize the woe of, true religion. Relying on the future they fail to obtain its benefits. They scarcely can be said to grow in goodness, for instead of being led and strengthened they are fettered.

The law of the Author of all nature should be clearly observed, so as to become the standard or governing power for the attainment of health and wealth, the two chief properties of happiness; and these will be found to be as much attainable as all metaphysics and astronomy. Reason points to the employment of this standard, as the only sure calculated means of well-being. But if reason is ever suspended, how can it work its great purposes? A system arising at the presentation of sin and damnation, by the establishment of harmony and happiness should have preference over theories which have fastened doubt and misery from the earliest days of the Christian era down to our time. Briefly, the best education will be found where the mind can act with satisfaction in the commonest that principles, consistent in their nature and character, and grounded in their application, from the foundation of instruction, with abundant means to stimulate the mind, and control the actions, just as the light of the sun does our footsteps.

Of course, the usual school-books would be taught. The Bible, I agree with you, should be no more regarded as divine than other books containing good precepts, whether of Confucius, Buddha, or others. It is surely time that all superstitious veneration for this book should be abandoned. Chiefly a history of the Jews, it contains, like all histories, ancient and modern, much that is untrue. The majority of its pages present as little as our institutions, which in no manner are grounded upon being based up in a volume called holy. The New Testament is more interesting; and, as you are

aware by the light of the phenomena of Spiritualism, contains greater truths, and is therefore more valuable, but to neither should we be bound by any slavish feeling. Unless we can demonstrate between purity and impurity wherever met, our religion is of little worth, and the conduct of our judgment should surely create alarm if we are so foolish as to accept black for white.

I shall be glad at any time to see you, and talk over these matters, and if you are willing to contribute the sum you have named, I shall invite the committee to meet on business any day you may appoint.—Yours faithfully, ALAN COLLIER.

### SPIRITUALISM IN BIRMINGHAM.

At the regular meeting of the public circle, at the rooms of the Spiritual Society, 56, St. Mark's, Birmingham, on Wednesday evening, last week, the phenomena through Mrs. Green's mediumship, were of the usual character. Persons were brought by the spirits and placed in the hands of the sitters: a rather large city of instructions was thrown on to the shoulder of Mr. Franklin, who was in the outer circle, there being double circles as usual. Seventeen persons were present. Spirit hands were felt, spirit voices were heard, and the tambourines and bells floated towards the ceiling and around the outside of the circle. The tambourines jangled on the hands of the sitters in a jocular manner, keeping time to the singing.

On Sunday evening last, at the public circle, a more numerous attendance of strangers was apparent, and in the early part of the evening, in consequence of the spontaneousness of a well-known M.D. of the town, and the complimentary remarks of another person, the sensitive medium, Mrs. Green, was rather disconcerted, and few manifestations occurred while they were present, but they both acknowledged that something touched their hands. One said it was "a piece of ribbon," the other that it was "like a hand with a cuff on the wrist, and a sleeve," but we were not surprised when subsequently we learnt that our medical friend had, early in the evening, carried an elderly lady that he could not believe even if he saw a spirit. The two gentlemen leaving left, there was quite an uproar on the part of the spirits; what with the clanging of the bells, the banging of the tambourines, and the loud spirit voices all mingling together, the effect was powerful. The conversational spirit discouraged abiding investigation of that nature, as they caused pain to the medium and unpleasant feelings to the sitters forming the circle.

Mr. Northern (the spirit) promised to do all he could on the following evening to make the sitters happy, as the circle was for a good object—the helping of a family of Spiritualists which was in distress. The circle closed at 10.30 by the singing of "Praise God, from whom all blessings flow."

### DR. FRANZ HOFFMANN.

Dr. Franz Hoffmann, a Professor at Wurzburg, in Bavaria, after expressing his pleasure in accepting the offer of honorary membership made to him by the British National Association of Spiritualists, writes thus to the Foreign Secretary:—

"I will send you before long a list of my literary writings. At present I will mention only my edition of the complete works of Franz von Baader, in eleven volumes, and the collection of my *Philosophical Writings*, now amounting to ten volumes, of which at present, an account of incomplete abstractions, only three volumes have been published. Further, metaphysics, metaphysics composed the subject, and works on particular subjects, such as the history of philosophy, are systematically and with, whereas the abstract, not to any numerous publications of Hegel, Schopenhauer, Schlegel, and Hartmann, appear in successive editions, and in translations in other languages. In point of quality and style, Baader is equal to the greatest philosophers of Germany; in readiness of thought he surpasses them; and it is for that very reason that he is surpassed by no present literary leaders in logic and metaphysics. I have long considered that in England no voice has been raised in favor of Baader, since his philosophy is more deeply impregnated with the spirit of Christianity than any other writer of equal power. His writings are also of deep import to Spiritualism, as you may see from my article in *The Spiritualist's Journal*, Nos. 2, 3, 7, 8, 1874. . . . You will recognize Baader as the greatest philosopher of Spiritualism. I shall also hope to show, in my future contributions to the British National Association, that also, and on what grounds,





## Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

## MISS FAY'S MEDIUMSHIP.

SIR,—I wish to inform my friends, through the columns of your valuable paper, that in consequence of illness my sances are no longer under the management of J. A. Pad dock, but my health permitting, I shall be pleased to accept invitations from my friends, free of charge.

1, Maddox-street, Regent-street, W., ANNIE EVA FAY.  
December 17th, 1874.

A soiree, in connection with the Dalston Association of Enquirers into Spiritualism, will be held at the Luxembourg Hall, on the 21st of next month.

THE *Northern Whig* of Belfast, has republished accounts of Messrs. Post and Sadler's sances in Dundee.

THE foreign circulation of a newspaper takes years to establish; that of *The Spiritualist* has been growing most satisfactorily for, practically speaking, this journal is now the organ of all the Spiritualists of education and culture throughout the world who understand the English language. Mr. Terry has written from Australia ordering a larger supply, and saying that it gives general satisfaction.

THE ROYAL INSTITUTION.—The lecture session at the Royal Institution begins next Tuesday afternoon, when Dr. J. M. Gladstone will give the first of a course of six experimental lectures, adapted to a juvenile auditory, on the "Vol-tale Battery." These Christmas lectures are attended by ladies and gentlemen of all ages, and were valued to their present status by the ability of the late Professor Faraday. The Rev. Mayhew, F.R.S., will give an evening lecture in March, on a subject not yet selected; his recent experiences in Spiritu-alism may be suggested to him as a good subject—one sure to draw a full attendance. Mr. James Dowse will lecture on "The Physiological Action of Light," which will be of interest to Spiritualists, in consequence of the pain which light inflicts upon most mediums and mesmeric sensitives when in the trance state. Professor Huxley, Sir John Lubbock, Professor Tyndall, and others will deliver lectures. Programmes may be obtained on application to the Secretary, Royal Institution, Albemarle-street, Piccadilly.

SECRET PHOTOGRAPHY.—Mrs. and Miss Showers have written to us about some successful spirit pictures taken in the presence of the latter lady, who says:—"Peter has at length been photographed. Mr. W. came here the other night, and we had a short sitting with him. Peter volunteered to show himself at the earliest opportunity. Mr. W. accordingly called to-day with some glass plates which he had purchased at another photographer's, and which were all marked by himself. On arriving at Mr. Hudson's, Peter outstayed me, and as soon as I was quite unconscious head taps came, according to the pre-arranged signal that Hudson was to operate the camera as soon as he heard them. On the very first plate I, on waking, recognised the face. I have so often seen, and on the next plate there was an object which I cannot find words to describe adequately, but it was evidently all-pierced, and Peter has promised to explain its meaning. In the outward photograph, mamma, to my great gratification, recognises Florence Maple from the classical outline of the face."

SOIREE DANCE IN EAST LONDON.—Last Sunday, Mr. Cogman's quarterly tea-meeting was held at 15, St. Peter's-road, Mile-end, and the proceedings had a special interest, because the new trance mediums in course of development came under influence before the public. Miss Young and Miss Edgar gave trance addresses of fair quality and considerable promise, and Mrs. Gander and Miss Bradley spoke convincingly while under influence; the latter was controlled by a remarkably sharp spirit, who engaged up the attention of two children students before their questions were half out of their mouths, somewhat to their confusion. One of the mediums asserted that a powerful physical medium was knocking in the neighbourhood, and that a brown came walking into the kitchen while she was busy there. One morning, also, one of her children cried out, "Oh! mother, look at the table! How's a jolt!" The table was walking along with bumps on it; it tilted and upset them on the floor; a rattling noise was then heard, and all the books flew back into their places on the top of the table.

TRANCE ADDRESSES.—Next Sunday evening, the 27th instant, Mr. Cogman, of 15, St. Peter's-road, Mile End, will be present at Gorsewell Hall, 86, Gorsewell-road, and deliver an address in the trance state. On the same evening Mrs. Bullock will occupy Mr. Cogman's place at the Institution, 15, St. Peter's-road, Mile-end, and give an address under the control of her spirit guides. Service at the two meetings will commence at seven o'clock; admission free; collections will be made to defray expenses. A soiree to aid the Sunday meetings will be held at Gorsewell Hall on Thursday evening, the 7th January, 1875. The evening's entertainment will be similar to the last soiree given on Mrs. Bullock's behalf. Many friends have given in their names to take part in the entertainment.

# A SOIREE DANSANTE, IN COMMEMORATION OF THE FOURTH ANNIVERSARY OF THE "DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM,"

will be held at the

## LUXEMBURGH HALL,

(Opposite Dalston Junction Station, North London Railway), on or about THURSDAY, 21st of JANUARY, 1875.

The chair will be taken by the President,

ALFRED E. LOVELL, ESQ.

Dancing to commence at 8 o'clock.

Paintings, Drawings, Photographs, and other objects of interest will be exhibited by various friends; and many influential Spiritualists may be expected to take part in the evening's proceedings.

Further particulars will be duly announced. Any Spiritualist friends willing to aid the executive by the loan of articles of interest to "Spiritualism," or by contributing in any way to the proceeds, please communicate with the Honorary Secretary, A. E. Grooms, at his private residence, 7, Gorsewell-road, Gorsewell, E.M., or to Thomas Hyman, 15, St. Philip's-road, Dalston, E.

Ten and Office at 6 o'clock. Admission:—Single Ticket, 2s.; Members of the Association, 1s. 6d. Double do. (i.e. Lady and Gentleman), 4s.; Members, 2s. 6d. Family do. (to admit four persons), 7s. 6d.; Members, 4s.

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The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science, and the Forum. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.E., F.R.S.; Mr. William Crookes, F.R.S., Editor of the Quarterly Journal of Science (who admits the reality of the phenomena, and has, up to this date, November, 1874, expressed no opinion as to their cause); Mr. Alfred R. Wallace, the Naturalist; Prince de Saxe-Coburg-Gotha (Washington); The Countess of Cathcart; Count de Saxe-Ferri; Lord Lindsay; the Hon. Robert Stoddard (New York); Sir John Russell (London U.K.); Sir Charles Lyell, Bart.; Mrs. Alice Church (Liverpool Mersey); Mrs. Mahdangall Gregory; the Hon. Alexander Ashurst, Member Imperial Council, and Chevalier of the Order of St. Michael (St. Petersburg); the Baroness Adeline von (Austria); Mr. H. M. Dugby, Barrister-at-Law; Mr. Montague Thompson, Esq., M.D. (Edin.); Mr. J. C. Lecomte; Mr. John E. Farden, M.B. (India); Mr. Langwood; Mr. Benjamin Coleman; Mr. Charles Mackintosh; Mr. St. George W. Bush, F.A. (Glas.); Mr. James Watson; Mr. M. Stephen Dewar; Mr. J. M. Galt, M.D.; the Rev. C. Maurice Davies, D.D., Author of *Over-Board* (London); Mr. G. O. Hall, F.R.S.; Mr. H. D. Jackson, M.B. (Barrister-at-Law); Mr. Alphonse Jey; Mr. D. H. Wilson, M.A. (Lond.); Mr. C. Gossage (Glasgow); Mr. A. L. G. Newberry; Mr. William Osley; Miss Kellington; Mrs. A. Macphail (Paris); Mrs. F. Thompson; Mr. J. H. F. Martin; Mr. J. E. Washin (United States); Mr. W. Lindsay Richardson, M.D. (Australia); and many other ladies and gentlemen.

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